THE WOMEN'S MISSIONARY MAGAZINE

—OF THE—

UNITED PRESBYTERIAN CHURCH.

VOLUME 20. OCTOBER, 1906. NUMBER 3

The Rev. Gebera Hanna.

First Foreign Missionary of the Evangelical Church of Egypt.

BY REV. J. K. GIFFEN, D. D., Author of "Egyptian Sudan."

JUST after the opening of the Sudan, in 1898, the Evangelical church of Egypt, had a new vision and heard a new call. The dire need of the Sudan for the Gospel and the love of Jesus Christ, made it seem a duty and placed a burden upon many hearts in the Egyptian Church.

The church organization had hardly contemplated Foreign Missions. Most of the congregations were engaged with their own struggle and had thought but little of helping those beyond their own border. To many it seemed very unwise to attempt anything for the Sudan while so much of Egypt was unevangelized. Indeed, to listen to a good many of the arguments against any foreign missionary enterprise for the Evangelical church of Egypt, one would be surprised at first and set to wondering where the Egyptian had learned all the set phrases and excuses. But human nature is pretty much the same the world over, and simply human nature is exceedingly selfish. Egyptians are neither more nor less so than others.

However, it is to the credit of the Egyptian church that it was decided to have a missionary in the Sudan. Mr. Gebera Hanna was selected for this first foreign missionary. It was a wise selection and God has blessed the work under his care.

Gebera Hanna was born in 1876, at Maasara, a town near Assiut, in Upper Egypt. His mother died when he was a mere child and his uncle took him into his family and cared for him as for his own children. When Gebera was about five years old this uncle went with his family to Cairo, where he became a colporteur to the American Bible Society. He lived in what was known as Kullali, a part some what removed from the center of the city, and a long distance from any mission school. With other children of the family Gebera was sent to a school conducted by a blind Copt. This blind teacher was most unreasonably cruel and harsh with the children.

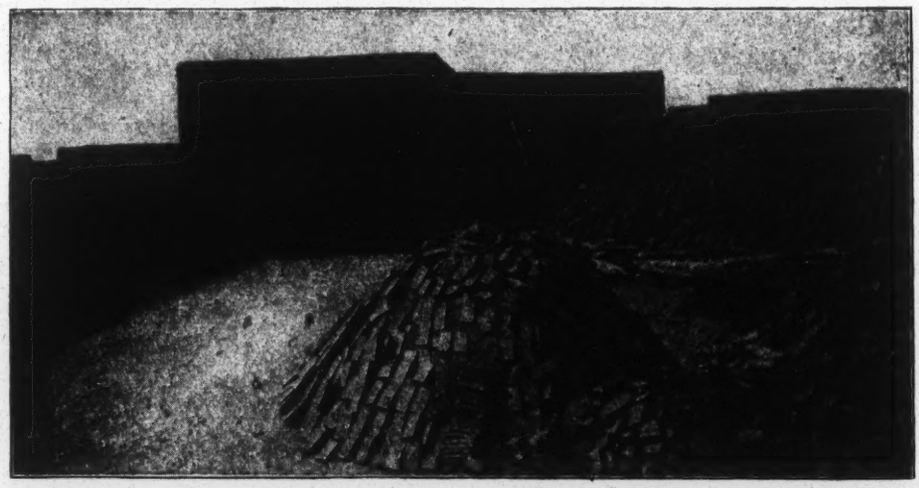
He was not long there, however, until the American Mission opened a school in Kallali, and Gebera was one of the first pupils. Here Dr. Watson visited them in their home one day, and as he was leaving remarked "I wish one of these boys as a preacher some day," and Gebera re-

plied from his heart "May it please God that I will be that one." From that time on he had no other thought than that some day he would be a preacher of Christ's Gospel. He was about two years in the Kullali school, and then went to the Ezbikieh school where he remained nearly five years. He never lost his desire to become a preacher; although many times he became discouraged. His voice was weak, and he felt he never could preach. Many of the pupils left school and went into government service. Feeling that he could never be a preacher it was a temptation to him to try for service; but any thing that he could do required that he work on the Sabbath day and that he steadily refused to do.

Here he met a young man who had been a student at Assiut College, and who urged him to go there. Another young man, a friend, was going and he had a very great desire to go too. About this time a sister died and his uncle died, and the home was broken up. This seemed his opportunity to go to Assiut. He went to College in 1892 and completed his course in 1896. He then went to the Seminary and was licensed to preach in 1900 by the Presbytery of the Delta. In November of the same year he came to the Sudan where he has been ever since.

There has been nothing very remarkable or very different in the life of Rev. Gebera from that of many another young man, except his adherence to the purpose early formed in life that he wished to be a preacher of the Gospel. To this purpose he has held through a period when trained young men were in demand for service in the government, and at salaries that were indeed tempting; a temptation to which many others yielded.

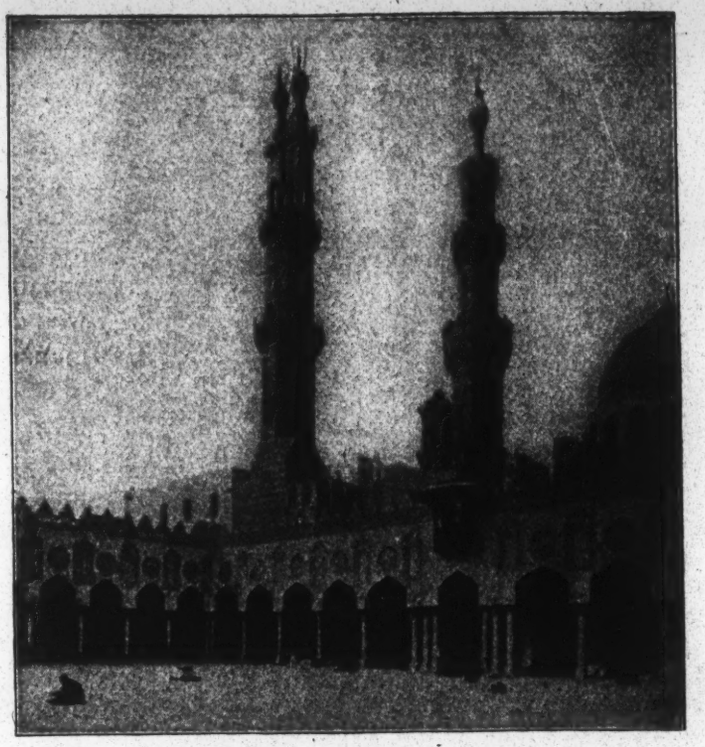
Rev. Gebera Hanna is a preacher of a plain Gospel. His sermons are characterized by a spirit of piety and earnestness and his life with zeal to save souls. The work in Khartum has been a difficult one and for a long time he planned and carried it alone; with but few who could help or even sympathize with him. He has won the confidence of all who know him. and the blessing of God has certainly been upon his work for the Master.
Khartum, Sudan.



UNITED PRESBYTERIAN CHURCH AND GROUNDS, KHARTUM.

Three Schools in Egypt and the Sudan.

By A Contributor.



The Mosque Al Azhar, at Cairo.

ONE of them is The Mosque al Azhar, at Cairo, the capital of Egypt; another is our United Presbyterian Mission Training College at Assiut, the capital of Upper Egypt, and the center of the Evangelical Christian church in Egypt; the third is Gordon Memorial College at Khartum, the capital of the Sudan. These are, each in its own way, intended to be and are actually centers of influence in Egypt and the Sudan.

The Mosque al Azhar.

This is the most celebrated of all Moslem schools. It was founded in the "long ago"—in the time of the Fatimite dynasty, about A. D. 970. It boasts of the number of its students, sometimes stated to be as many as 13,000. At flood-tide that was an exaggeration, and the number has now ebbed so that you would be nearer the truth by striking off the left hand digit.

It is called a university. Its chief claims to that title are, first, it is the highest school of Koranic learning, and Moslem fanaticism; second, it gathers its students from the entire Mohammedan world "from cities and regions so widely separated as Omsk and Zanzibar, Calcutta and Sierra Leone." Its curriculum is only as wide as the Koran. Every student is expected to commit that book by heart, locate a passage if quoted and to write out every word and put in every diacritical mark. The higher classes study Arabic logic, rhetoric and poetry together with Moslem law and tradition.

Like all mosques (worshiping places) it was originally a sanctuary. No unbeliever (in Mohammed) was allowed to enter its doors. Dr. Gulian Lansing used to tell us, how that after great difficulty, he gained admission the first time by means of consular and others at that time powerful influences, be overheard attendants, while he was taking off his shoes to put on Muslim sandals to walk on the holy pavement, whispering to one another, "He is going in, but by the will of Allah he shall not come out." When the writer first visited the place, fifteen years later, we had to get a letter from the American consul in order to be admitted, and then were scowled at in a way that was not pleasant. For years past the only help needed to gain entrance for any visitor, has been a dime paid at the door. Very recent events have stirred latent fanaticism, and some ladies of a party of visitors were treated discourteously. Complaint was made, and it has been ordered that hereafter visitors be admitted at a special door and according to certain other regulations.

Mr. Makhiel Mansur, now an evangelist working in a special way to bring Moslems to Christ, was for years a stu-

dent at this University. Another young man, while studying there happened to get one of the forbidden books, "Sweet First Fruits," (a happily conceived and well written story,) intended to present the evidences of the truth of Christianity to Moslems; and these stolen waters, and bread eaten in secret, were indeed sweet to him, for he found peace in believing, and a few weeks ago was baptized in the name of the Father, Son and Holy Spirit.

Two years ago an effort was made to establish a school within a stone-throw of the mosque, but we could not induce the people to send their children, though tuition was free. A night classs was opened for young men to study English. The young men of the Azhar heard of it, and came in crowds that were unmanageable: but when we attempted to charge a small tuition and organize them into class to study the Bible, they vanished like a flock of quail at the first shot. But instances of conversion mentioned and other points indicate that the citadel is not impregnable. "It is not by might nor by power, but by my Spirit, saith the Lord of Hosts." Kind reader, close the paper, and put up a fervent prayer, that this great mountain may be made a plain.

In Conference at Cairo,

*As the Conference of Christian workers which met in the Capital of Egypt, (Cairo) from April, 5-9 is likely to prove in the history of Christian missions an event of epoch making of importance, attention was drawn to the proud place and immense prestige of this famous AL AZHAR of Cairo, the University of the Moslem faith, with its 250 professors and its 10,000 students drawn from cities and regions so widely separated as Omsk and Zanzibar, Calcutta and Sierra Leone. The secret of its vast influence was traced to the fact of its ancient foundation (A. D. 996); to its reputation as the highest seat of learning in the Arabic language and literature; of the training its alumni receive in all Suni (Mohammedan) literature—apologetics, theology, and ritual; to the fact of its professorial chairs being open to non-Egyptians; and to its magnificent endowments which render the course of study absolutely free, and enable the authorities to offer doles of bread to all students after their first year in college.

The vision of a Christian University in Cairo, the seat of Moslem learning—

*Emphasizing the above we insert the following as taken from "The Bible in the World," a monthly record of the work of British and Foreign Bible Society.—*Eds)*

GORDON MEMORIAL COLLEGE, KHARTUM.

where Arabic should be supremely well taught; where professorial chairs should attract the talent of native Christian sheikhs; in which the curriculum should be rendered attractive for the same youth as now throng the courts of the great Al Azhar Mosque, and to which all promising converts from Islam the world over could be sent for a complete education and thorough training—was enough to fascinate a company of sober-minded, practical men and women. It is a noble conception worthy of the hearty sympathy and generous co-operation of Christian Churches. Dream it may be, but such a dream as is apt sooner or later to find fulfillment.

GORDON MEMORIAL COLLEGE. (Khartum, not India.)

Gordon Memorial College is a misnomer. The name is in no way an index of the character of the institution, its work and influence in the Sudan. One would naturally expect, in some measure at least, to find an institution that would be a perpetual memorial of the Christian soldier, Gordon; that its teachings and influence would be an exponent of his life.

But in fact its teaching and influence differ little from those of the Mosque al Azhar at Cairo.

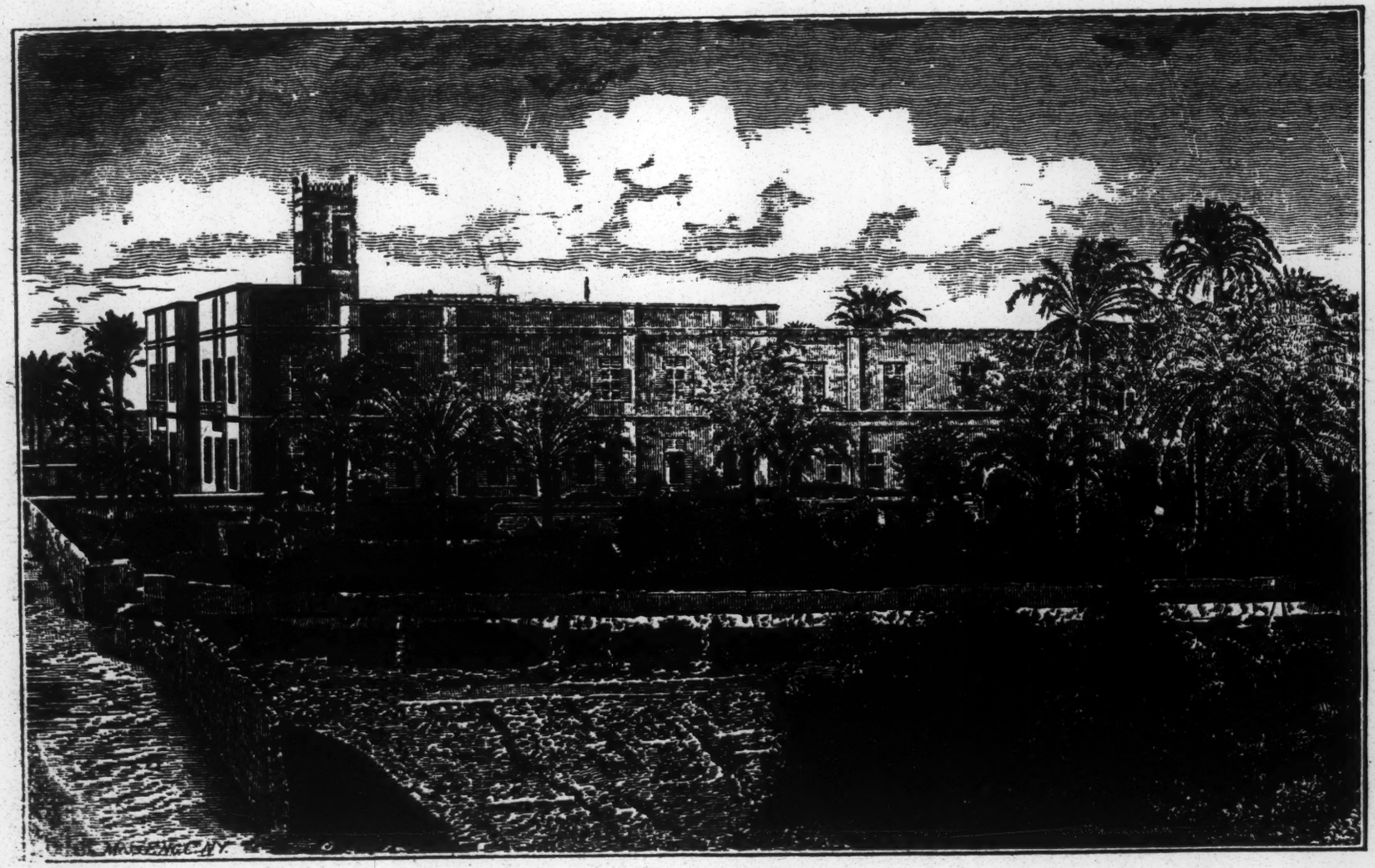
Just what the aim of the management of the institution is, cannot easily be discerned from what appears. They certainly do not harmonize with the Christian character of Gordon, nor with the views of those who subscribed so liberally to its funds, that they might perpetuate his memory and influence. Gordon College is managed by Englishmen, but instruction is given chiefly by Moslems, who have been trained at the Azhar, and who are narrow, ignorant and bigoted. One who knows it well says, "The influence is non-Christian,—it is more, it is positive Moslem."

The students, who in the literary department number about 200, are drawn chiefly from Khartum and neighborhood, but some come from more distant provinces. These are especially students of religion and law. Most of them will become in time "sheikhs" in the mosques and judges in the law courts. A few are in preparation for other departments of government service.

It is not to be expected that in so short a time the course of study should be very broad, and as far as one can judge from the outside, the instruction contemplated is no broader nor more extended than that of any Mohammedan school. It begins and ends in the Koran.

Shelden Amos wrote of Moslem education, as follows, The influence of Moslem life and character, while it encourages devotion, deference to religious and social superiors, a punctilious performance of certain routine duties, yet always circulates around an historic falsity, and so by repelling investigation, stifles thought and blunts the purpose of an aspiring soul. One learns nothing from the family life, except to be a tyrant and debauchee. The state, to one trained nuder Moslem discipline, can only reproduce the family ideal, on a larger scale. That is, to him, the state is a lordly master surrounded by a nation of crouching slaves." If this be truth—and it is the truth—then the influence of Gordon College on the Sudan can easily be gauged by these students, who are being trained, that they may become teachers of the religion of the Koran and expounders of its law.

There is connected with Gordon College an industrial department in which a number of youth are trained to work in iron and wood. So far as the country is concerned the greatest good of the institution is to be expected from this department. The more important training of the character in truth and honesty, is very largely left out of everything. There are a few English and other instructors, besides the management. It is to be hoped that their example and life may tell for something, but what will it amount to when there is so little opportunity for impressing itself? What a dis-



ASSIUT TRAINING SCHOOL.

appointment the institution is bound to be under its present management to those who hope that it will be the means of introducing into the Sudan the principles of truth and righteousness as these were exemplified in the character of Gordon.

The Training College at Assiut.

Our Training College, the third of this trio, has a spirit of another sort. Its special object as expressed in the report of our mission for its semi-centennial has been and is, "To prepare young men for living upright, intelligent, cultured lives, to train leaders in education, in business and society, and to prepare men for the work of the Christian ministry. Its course of study, founded on the great truths of Christ's word and His morality. has provided liberal mental and moral training, such as could not be obtained from any other school in Egypt." In 1865 one native teacher constituted the entire college staff, with Dr. Hogg, the only missionary, to carry the entire burden of the station and to open Upper Egypt as a mission field.

Dr. Alexander, the President of the institution, joined the staff in 1875, and twenty years later the experiment was tried of bringing out a teacher from America. The staff now consists of two missionary joint managers, eleven other American workers, with as many teachers of its own training, to pass on what they have received to the between six and seven hundred pupils now in attendance. About fifty of its graduates have pledged themselves to enter some sort of direct work for the Master. Perhaps not far from two hundred of its students are this moment working as teachers in our own and other native schools. Thirty-five of the students the past year professed their faith, in the presence of God's people, and accepted Christ as Saviour and Lord of their lives.

The College is reaching out for still greater things. A new site has been purchased on which to erect new buildings. New courses of study are to be presented for the choice of the students. It is to be hoped that the next decade of its existence will witness larger growth than any of the past four. Let the institution have a large place in the Church's prayers and contributions, and may the Spirit of the Lord fill these sons of the prophets, and may a great light shine out over the land, that shall be felt both by the Azhar on the one side and Gordon Memorial College on the other.

Khartum--The Strategic Center of Africa.

BY A TRAVELLER.

KHARTUM is situated on the southern bank of the Blue Nile, some distance south of where it unites with the White Nile. Ordinarily the White Nile is about three miles away, but during the flood season, when the stream overflows its banks and is not less than three and a half miles in width, it comes to the very edge of Khartum. Uniting with the Blue Nile, which is in flood during the same season of the year, the two form a mighty stream, which carries down to lower Egypt the fertilizing sediment of the Nile Valley. Just oppo site Khartum, on the Blue Nile, is the town of North Khartum, formerly known as Halpaya, which rivals in size the older town. This is the present terminus of the railway which runs to the south, and headquarters of the shipping of the rivers. Across the Nile, below the junction of the two rivers, is the town of Omdurman, a city of fifty thousand inhabitants, who are scattered along the river for nearly seven miles. Within a radius of about four

miles is a population of at least seventy thousand.

These three places are connected by train-lines and ferries, and the complete circuit can now be made with comparative ease in a reasonably short time. The population is of mixed character, but by far the larger numbers are descendants of the numerous tribes living along the river to the south.

There is in Khartum a large foreign population, among whom Greeks preponderate. The next largest class are British nearly all of whom are in some way connected with the government, for Khartum is the capital of the Sudan, and here reside the Governor-general and all his chief officers. Here are located the central post-office and telegraph buildings, also the principal banks, and the department of public works, a large civil hospital, and a well equipped dispensary. The larger stores are also found at this place, and if the purchaser have money enough, he can procure almost anything here. When the distance from Europe is considered, and the difficult route over which all freight must come, the prices of most things are not exorbitant.

Khartum may justly boast of a zoological garden, located in a magnificent palm-grove, which contain specimens of most of the animals and birds of the Sudan. The large hotel under European management, does a flourishing business during the season of travel, which begins about the first of December and ends with the first of March. The number of travelers to the Sudan is constantly increasing, a thing not to be wondered at when we consider all that is to be seen. The long river trip is one of the finest on the globe, and during the season the tourist has before him, with Khartum as a center, not less than two thousand miles of navigable river. Luxurious tourist boats ply on these rivers, and the traveler may be taken up the Blue Nile into Abyssinian mountains, or he may go a thousand miles up the White Nile into the confines of the Uganda, or when five hundred miles up the White Nile, he may turn to the east and steam up the Sobat river a distance of three hundred miles into Galla country. If fortune smile on him, he may have a glimpse at Abyssinian elephants, and is sure of seeing a number of crocodiles, some of which are huge beasts, eighteen feet in length. One cannot fail to be charmed by the beauty of the country through which he passes. To the west one may journey from the White Nile and ascend the Gazelle river for four hundred miles to the borders of the cannibal country, not far from the head-waters of the great Kongo river.

Into the three towns of Khartum, North Khartum and Omdurman, are gathered representatives of all the tribes living along the banks of all these streams, many of whom were brought hither by the Mahdi and Khalifa during those thirteen awful years of fire and sword which began with the death of the gallant Gordon and ended with the terrible battle of Omdurman

None of these poor blacks in this district were Mohammedans when taken from their native villages, but were compelled to accept Mohammed or die. Thousands of them know practically nothing of the principles of Islam, and repeat the creed and prayer mechanically, understanding nothing of what they say. Some Abyssinnians retain the name Christitan, but that is about the only claim or semblance they have to Christianity. Many of them have become Moslems, and are classed as such, so that no direct Christian work is allowed to be done among them. Since the re-opening of the Sudan a large number of Kopts have come from Egypt to act as government clerks, translators, telegraph operators, etc. It is well known that all of these are compelled to work on the Sabbath day, except as every government employee has two hours in which he is allowed to attend the religious services of his own selection. The Mohammedan day is observed in the Sudan, as in Egypt, and all offices are closed on Friday, so that it is also a holiday for

Christians. The Moslem keeps sacred a special hour about noon of that day, before and after he may follow his usual vocation.

Khartum has a fine mosque. which occupies the best site in all the city. The building of this mosque was largely due to government initiative and was erected by its direction and supervision, though the funds came from Mohammedan sources. It is the only building erected by the present British government for exclusive religious purposes in the entire country.

Mission work is carried on largely through schools which have been established in four or five different places. They are conducted by Christian teachers drawn from the United Presbyterian college at Assiut, and are evangelical in character, though attended by all classes—Kopts, Syrians, Jews, Greeks, Mohammedans, and Christians. Direct methods in the work are allowed among the non-Moslem heathen tribes to the south of Khartum and the American United Presbyterians have a mission on the Sobat River.

Government schools are conducted in a number of centers in the Sudan, and they are ably managed by English speaking superintendents, and are equipped for good work. This is spceially true of the Gordon Memorial College, which is under an English director who is under the British superintendent of public instruction in the Sudan. All teachers in this college are Mohammedans, a few of them coming from Al Azhar university in Cairo, which is recognized in all Mohammedan lands as their greatest institution of learning. The students in Gordon College receive no instruction in the Christian religion but some of them are taught the Koran by the sheiks Christian boys are not compelled to study Islam, but they are under the Mohammedan influence which permeates the schools. This school is dedicated to one who is considered Africa's greatest Christian Martyr—General Gordon!

The three great cities bid fair to become one great city, in three parts, and not only the greatest city in the Sudan, but in all Africa. From it shall go out iuflences which shall permeate the Sudan, central and southern, by no means a small part of the continent.

WHAT SHALL BE DONE TO MAKE KHARTUM A CHRISTIAN CENTER FOR THE EVANGELIZATION OF AFRICA?

—*Missionary Review of the World, September 1906.*

Early Work in the Sudan.

BY MRS. H. T. MCLAUGHLIN.

THE light of the glorious gospel is sending its rays into the dark continent of Africa through the United Presbyterian church. The history and work of Egypt is beginning to be repeated in "Egyptian Sudan." If by knowing the beginning of work in the Sudan better, the interest in, and for the people, will increase, it is a pleasure of mine to repeat the story which has already been told so well. But often a story must be told a great many times in order to create a still greater interest, and it is the history of a work. the beginning of which will have no end for it is to give life everlasting to a people now in darkness.

When a band of four left Egypt in 1901 for the Sudan they had but very little idea of what their life would be in that land. The journey through the heat, over a desert, was no pleasure trip and yet there were pleasures connected with it. The meeting of friends of the mission

in Egypt and being enabled to understand the hold the American Mission has upon the hearts of its children, and their giving us good cheer as we passed along was a real pleasure. The trip over the desert was one not soon to be forgotten. Over this barren waste where the mirage often helped us to imagine it was not so dreary, yet that could not quench our thirst nor allay the dust. Our landing at Khartum North; loading the boat for Omdurman; our trip of two miles on donkeys into the heart of the city, when the tropical sun was giving its best effort; the dinner at the Greek restaurant where the soup was greasy and the table linen very much soiled. All these belong to the story of our introduction, but the greeting from Gebera Hanna (now Rev.), then located at Omdurman fully compensated for all previous trials.

Bucket of Tomatoes Raised by Mrs. McLaughlin, (Medical Missionary in Sudan.)

Perhaps it would be in place here ot tell you something of the first Egyptian missionary. He was appointed by the Synod of the Nile to go into the Sudan. He was then a licientiate, but he proved himself so efficient that he was ordained and is now pastor at Khartum of the Egyptian church. He is a consecrated minister ever searching for more light on God's word and most conscientious in serving his Master. He was married about a year ago and his wife is admired, and united with her husband in his work. Mr. Gebera was helpful to the gentlemen in preparation for our trip up the White Nile some five months after reaching Omdurman.

To save expenses we decided to take this trip of nearly six hundred miles in sail boats. Knowing the wily Arab pretty well, Mr. Gebera was able to give ideas in making a contract with the owner of the sail boats. However, contracts are not considered very binding by the Arab, be he Sudanese or Egyptian, and there were trials to endure because of this want of conscience.

Our trip up the Nile was a very interesting one, and we gradually became used to the ways, appearance and customs of a people with which we were to dwell. The people of the Sudan are varied in appearance and manners. From the time you leave Khartum until you reach the Sobat you will observe a gradual change. The clothes become more meagre until in many cases they disappear altogether. The color of the skin increases until it is the ebony black of the tribes along the Sobat. The club or stick of the Arab gives way to the spear and shield of the Shulla and other similar tribes. The overbearing disposition of the people of the lower Sudan is not

pronounced in the people of the upper S udan. The country changes in appearance. The arid waste is no longer prominent, but foliage and pasture. Great herds of cattle may be seen as you pass along.

Our early days at Dolaib Hill have been very vividly described in the "Egyptian Sudan" and I will only give a few first impressions as are found in my diary. Four days after landing under the palms this out burst is penned. "O, these people are a study. They come early in the morning and remain until after sundown. Nothing to do and don't want to do anything. They sit around and seem to care for nothing else. May the Lord give us patience for we need it. We realize the work will be very hard because they are so lazy. A few beads and feathers for adornment seems to be the height of their ambition."

The four years spent in the Sudan marked improvement in the matter of industry. The men are now able to give a respectable day's work. When at first they would only stay for a day or so at a time, they will remain now for two or three weeks at a stretch and sometimes longer. From the first the Mudi or governor commended Dr. Giffin and Dr. McLaughlin on their ability to secure the needed help from the natives. These are his words, "No one else has succeeded so well in that direction."

The Sabbath services were so helpful to us in entering upon the duties of the week. Perhaps a description of our first service at Dolaib Hill would be of interest to you. March 31, 1902, we had our services in the morning at 8 o'clock. Mr. Giffin gave us a helpful talk from Ezek. 11:1 6, last clause. "The promise of God that he will be with his people wherever they may assemble. We are to assemble ourselves together whether few or many and God will be with us." Psalms 122, 136 and 100 were sung. The four of us and Abbas, our servant, constituted the audience. Through the advice of Mohammed, our interpeter, the people remained at home most of the forenoon. We want to teach them to know the Sabbath day. In the afternoon, old and young, great and small, rich and poor were there to see all they could but Mr. Giffen, through the interpreter, managed to preach some to them.

From the first of our work, we endeavored to give them some idea of God and his love. Their minds are not raedy to receive much of the truth, but we gave them what they were able to receive.

Two years from that time Rev. Carson made his first attempt to preach to the Shullas in their own language. Even at that time one could not do much more than tell a Bible story but that would have a good influence, in our mind, on the hearers.

The early days at Dolaib Hill, were filled with encouragements and discouragements. From the first they wanted to be entertained. I find this illustration from my diary notes: "I am sitting in my tent this afternoon surrounded by one half dozen Shullas. young men, pleading for entertainment. I tried to persuade them that they ought to go up on the hill to help build the house so much needed. Some have gone but the rest are sitting here leaning on their spears. May the Lord guide us in dealing with them. It is a problem to be solved and we want to know the best solution. I stopped writing and tried to give them some English. Mohammed, our interpreter, came and wanted me to play on the roller organ for them, which I did on condition that they would come and work to-morrow." I do not remember whether they came or not, but by the entry on the next day it would seem that it was a very trying day. (as I find written.)

"To-day was one of visitors, the kind that take possession of your place of abode without leave or license, the kind which stay for an indefinite time for the purpose of gazing, when you want to write letters and have no place that you can call your own, and the thermometer

standing at 110 degrees. It is probable by the time the day is done you feel somewhat fatigued. This has been a verv trying day because of the heat. Our houses are progressing slowly."

In less than two weeks from the time we landed we had three visits from Prince Akoquin, and each time he expected a present.

This desire is found so often in my diary. "Give us patience, may our tongue be loosed that we may tell them the wonderful words of love, we feel our inability."

I will give you a description of our first visit to a village at any distance from our place. It was six months after our arrival at Dolaib Hill. We were not able to walk any distance because during the rainy season the roads are impassable. "We arose early this morning and made preparations for going to Mohammads' village, a little over an hour's walk from here. We started about eight o'clock and went over prairie and through cornfields; past villages until we reached our destination, the village Mariam. We were received very kindly by his mother and wife and the villagers in general. By the way, he has two wives, much to our surprise. There were three very pretty children. We ate our dinner, which we had taken with us, in a tuckle with no window and but one door. However it was very clean and nice. We invited Mohammad and his mother to dine with us, and there were about one half dozen of men, relatives, who joined the party. We divided the food the best we could among them, and had a very enjoyable day in their midst.

The work in the Sudan is accompanied with trials and difficulties. The effort to establish schools has had many drawbacks. At first, it was their fear of us; the parents could not see the need; the absence of a written language and hence no text books; the want of a teacher who could devote entire time to the work; the lack of equipment for work, such as was necessary to use in teaching the pupils under these circumstances, and yet we believe the little work that has been done among the children, has created a desire for more knowledge in that direction. When there was no one to teach them they would come to our windows, point towards the little church and would say "We want work."

The difficulties connected with the evangelistic work varied; but the sin of having a plurality of wives will be one of the greatest, but God in his own time and way will give his servants wisdom in making plain this sin to them. The evangalistic and medical boats which are to be built will be helpful in spreading the gospel among the various tribes along the Sobat. The daily morning prayers with the natives have been helpful to them and have caused them to come to our houses and ask us to tell them about God. I have confined this letter principally to work among the pagan tribes because my work has been in their midst but the fields, in both the lower and upper Sudan are ripe for the harvest. "Pray ye that more laborers may be sent into the Sudan harvest."

"Chinese Gordon"

By Rev. David Strang. D. D., Missionary to Egypt 1866–1876.

CHARLES GEORGE GORDON, well known as "Chinese Gordon," was born at Woolwich, Jan. 28th, 1833. Little is recorded of his earliest years, though it is known that in childhood he was with his father when he commanded the artillery in the Ionian Islands. He prepared at Taunton for the Royal Military Academy which he entered in his fifteenth year. His health in school gave no promise of the amazing endurance of his later years, and it is said that he was not distinguished for brilliant scholarship, but he could not have done badly, for he was appointed a second lieutenant in the Royal Engineers in July 1852; thus beginning his military career at nineteen years and a half of age. For two years he was kept at "desk work," preparing plans for the fortifications of Milford Haven. He was then sent to the Crimea, arriving before Sevastopol in the midst of "the black winter," and in the confusion of those live days he was overlooked a full month before assignment to his full round of duty. He passed through the siege without sickness or serious injury, was made first Lieutenant in February, 1855, and awarded the Legion of Honor, a distinction given few of his rank.

When the war was ended Lieut. Gordon was one of the subordinate and working members of a commission to re-adjust the European boundaries between Russia and Turkey. He enjoyed this work on the lower Danube, but when it was finished and he was ordered to a similar task in Asia Minor he had grown homesick and asked that some other officer might be substituted; but he had made himself too useful to be excused and the answer came from the war office, "Gordon must go." It was in Armenia he first came in contact with wild, uncivilized people, After six months there he returned to Constantinople for a conference of the commission.

At length, after three years of absence he was permitted to return to England. It was only six months till he was ordered again to Armenia and from the spring of 1858 till the end of the year was engaged in fortifying the same frontier that he had assisted in defining. Returning from this work h e had a turn of "duty soldiering" at home as instructor of field works and Adjutant at Chatham. He received the rank of Captain April 1st, 1859.

In July, 1860, Capt. Gordon was ordered to China to take part in a conflict between the Chinese forces of on one side and the allied forces of Britain and France on the other. He arrived at Tien-Tsin in September, after the capture of the fortress at that place and before the movements against Pekin. As an officer of engineers he was engaged in preparations for an assault upon the city; but it was not necessary, as the Chinese opened the gates. For reasons that seemed sufficieent to the commanders of the allied forces they ordered the destruction of the "summer palace." It was more than a palace, a great imperial settlement, over 200 buildings, and the grounds covered an area of 8 by 10 miles." In a private letter Gordon deplores the vandalism which he could not prevent. After the settlement which followed Gordon was stationed at Tien-Tsin as Commander of the Royal Engineers till the spring of 1862. During this period he made many excursions and acquired much information that proved o' great value in his operations against the Taiping rebels. When the rebellion had raged ten years and was threatening Shanghai the merchants of that city subscribed a fund to raise a force in aid of the imperial authoritis,. The motley force which they raised was organizd by a brilliant young American named Ward, and under his command

did much to justify its pompous title, "The Ever Victorious Army." After he was killed in battle it suffered defeat and lost prestige under other commanders, and the imperial authorities asked Sir Henry Stanley, then British Commander in chief in that region, to assign a British officer to its permanent command. Early in 1863, Gordon, now a Major and just entered on his 31st year, took over the little army whose members his command varied from 3500 to 5000. The privates and non-commissioned officers were Chinese; the officers a nondescript lot of Europeans of many nationalities and Americans.

Space forbids details of the campaigns that followed. Knowing the flat country and its numerous canals better than the Taipings themselves, fairly supplied with artillery and transports and one small gun boat, with rare skill in learning the enemy's movements and concealing his own, with personal daring that encouraged his soldiers, he struck the enemy rapidly and often unexpectedly. His movements were not all absolutely successful, but in the aggregate his little force had in sixteen months put out of action, in killed, wounded or captured, fifteen times its own number. Mainly by its work the rebellion was crushed and it was disbanded. Gordon left the country with the highest titles and decorations. He was also offered large grants of money which he refused and wrote in a private letter, "I leave China as poor as I entered it." The British Minister wrote, "His disinterestedness has elevated our national character in the eyes of the Chinese." Returning home he was stationed at Gravesend from 1865 to 1871 in the honorable and responsible work of improving the Thames defenses. From Gravesend he was sent to Galatz, on the lower Danube, where he was engaged two years improving the navigation of that great river.

Gordon's next field of operations was the southern provinces of the Egyptian Sudan, a region of which our Dr. J. K. Giffen has written most interestingly and instructively. It had been at least nominally annexed to the Egpytian dominions by Mohammed Ali. It had long been the hunting ground of Arab slave-traders and so continued till the time of the Khedive Ismail, grandfather of the present titular ruler of Egypt. The Khedive was ambitious to be reckoned the progressive ruler of a civilized nation, but especially to be able to borrow largely from the bankers of Europe. To appease unfriendly European sentiment he sent Sir Samuel Baker as Governor of the Equatorial Provinces with authority to suppress the slave trade and at the same time to pretend to abolish forced labor in Egypt. Very possibly the Governor was more sincere than the Khedive, and it may be true, as said by Mr. Archibald Forbes, that he 'gave the cruel commerce a severe blow," but in 1872 the compiler of this article saw a slavers' caravan near Assiut and a slave pen in Cairo.

Baker's term would expire in 1872. In 1872 Nubar Pasha saw Gordon in Constantinople and it was arranged that he should be Baker's successor. On paper he had ample powers, and he was offered a salary of £10,000 to maintain the dignity of an oriental satrap, but he accepted only £2,000. One thing the Khedive said truly in his letter of instructions, "The province which Col. Gordon has undertaken to organize and to govern is little known." He found it over run by slave traders. Many of the Egyptian officials were either engaged in the traffic or accepting subsidies from the traders for allowing them immunity. These men were Gordon's greatest obstacle. From the first he found himself "surrounded by a ring fence of scoundrelism." He put his territory under martial law and sought by vigorous administration and tremendous personal efforts to make his mission a beneficent success, while many, perhaps a majority of those under his command, were working for its failure. After great labors in exploration and administration he went back to Cairo and Dec. 2d, 1876, in a final

interview with Sharif Pasha, directed him to inform the Khedive that he would not remain in his service. By Christmas eve of that year he was back in London. Here one can not do better than copy Mr. Forbes' summary of his work.

"He had mapped the White Nile from Khartum to within a short distance of the Victoria Nyanza. He had given to the slave trade on the White Nile a deadly blow. He had restored confidence and peace among the tribes of the Nile Valley, so that they now freely brought into the stations their beef, corn and ivory for sale. He had opened up the water communications between Gondokoro and the lakes. He had established satisfactory relations with King M'tesa. He had formed government districts and established secure posts with safe communications between them. He had contributed a revenue to the Khedivial exchequer, and this without oppression. The Laiping Rebellion established Gordon's genius as a military commander; the Equatorial Provinces, when he left them, testified not less to his genius as a philanthropic and practical administrator."

Gordon had resigned his governship because of treachery in the officials under his authority; but the Khedive had learned his rare value and urged his return. Ismail Yakub Pasha, Governor-general of the Sudan, one of his chief enemies, was dismissed and Gordon appointed his successor, but with additional provinces Darfur and Kordofan. He was charged also with the settlement of frontier questions with the King of Abyssinia, in which he was only partially successful. His brief inaugural address contained this notable sentence, "With the help of God I will hold the balance level." It pleased the people, but he still had enemies; but in less than a month he had revolutionized the administration. He abolished flogging, but his task was stupendous. He had to establish peace in a country torn by war, to gather an army from about the worst material imaginable, to suppress the slave trade among a people to whom it meant life and fortune, to establish order, develop commerce and collect revenue in the very home of anarchy; in the midst of pests and vermin to contend with treachery, savagery and fanaticism. Many important things were to be done at once, each forward step involved numerous details and he had scarcely any trustworthy subordinates to whom work could be delegated.

His activity and endurance were wonderful. In the midst of his work he was suddenly called by the Khedive to Cairo, arriving there March 7th, 1877, and was hurried to an interview with his Highness, who wanted him for a figurehead to his Finance Inquiry, but when he found that if Gordon took any part in the inquiry it must be a stern reality, the Khedive at once threw him over. Within a month he had left Cairo, but this time he went first to the coasts beyond Babel-Mandeb. The main trade of the coast was shipping slaves to Arabia. At Hassar he found as governor Rauf Pasha, whom he had deposed at Gondokoro four years before. He deposed him again, and this twice deposed tyrant was afterward made Gordon's successor as Governor-general of the Sudan. In July he records that twelve slave caravans had been taken in two months.

In February, 1879, he received a summons to return to Cairo to be examined on Sudan affairs before the Council of Ministers. He refused to go. He had to collect the last year's taxes and suppress a revolt on the Bahr Ghazal and he and Gessi Piasha were carrying on a vigorous war with the slave traders. Of slaves released he writes, "We must have caught over 2000 in less than nine months, and I suspect we did not catch one fifth of the caravans. At Fogia July 1st, 1879, on his way back to Khartum Gordon received from Shauf Pasha a telegram informing him of the deposition of the Khedive Ismail; that the Sultan had appointed his son Tewfik Pasha his successor and that this should be proclaimed throughout

the Sudan. The new Khedive sent him to negotiate a treaty with King John of Abyssinia. The mission was a failure, and it was with difficulty that he made his way to a point on the Red Sea where he was glad to meet the British gunboat, Sea Gull. On his way to Egypt he sent in his resignation.

His relief came none too soon. In Alexandria the late Sir James Mackie, surgeon to the British Consulate, pronounced him a very sick man and, among other things, prescribed long rest. The advice was quite to his mind, but he was not to have long repose. He projected a journey to Zanzibar to assist the Sultan, Burghash, in suppressing the slave trade; but just then he received through Mr. Robert Hart, Commissioner of Chinese Customs, an invitation to visit China. He found China on the verge of war with Russia and a majority of the high officials keen for conflict. He plead for peace, and his influence appears to have turned the scale. His leave from the war office expired Feb. 28th, 1881. By that time he was in England. With permission from the Home Government, the Premier of Cape Colony invited him to the position of Commandant General in that colony. He accepted but soon found it impossible to have a free hand in making changes and reforms that he considered indispensable and so resigned. He was soon back in London and from there went to Palestine and settled himself just outside of Jerusalem, where he enjoyed a year of comparative ease trying to ascertain the true localities of the "sacred places." But events in the Sudan were to call Gordon once more—the last time—to that distracted country. If Mohammed Ahmed, later known as the Mahdi, had appeared before Gordon left the Sudan the world might scarcely have heard of him. Early in 1881 he began to pose as the reformer and restorer of Islam. He soon encountered and defeated small Egyptian forces. The fame of these victories brought fresh followers with whom he defeated larger forces and imperiled Egyptian control in the Sudan. The distractions of the Arabi rebellion prevented any timely and effective action by the Egyptian government, and in May, 1883, the British government of the day disavowed all responsibility for military operations in the Sudan. November 20th Hick's Pasha's army was destroyed and Lord Granville recommended the Eygptian government to abandon the Sudan. Three weeks later he insisted that all military operations then should cease, except for the rescue of out-lying garrisons. To rescue them and the Egyptian and European officials, merchants, servants, men, women and children—about 30,000 in all—was tardily recognized as a task of surpassing importance and difficulty. All too late Gen. Gordon was sent to attempt the impossible. He left London Jan. 27th, 1884, as British High Commissioner and the Khedive Governor General of the Sudan, to rescue the garrisons and civilians and surrender the country to the native Sultans whose power had been suspended by the Egyptian occupation. But by this time the Sultans did not count. The Mahdi was strong in the power of Mohammedan fanaticism and the exasperation of the people against the oppressions of Egyptian officials.

Gen. Gordon reached Berber Feb. 11th and thought the prospect hopeful, but a friendly Arab said truly to a Times correspondent, "He should have come a year sooner; it is now too late." He reached Khartum Feb. 18th and found the old abuses again flourishing. He at once instituted sweeping reforms and set himself with a stout heart to give the people a just and beneficient administration.

Of what followed accounts are meagre and conflicting as to details, but the general situation is clear. The great Mahdist movement was approaching Khartum. Gordon was liked and trusted, but even he had not been able in the past to root out the abuses of Egyptian administration; the people were thoroughly disaffected and ready for any change, especially if it came in the guise of a reviva

DOLAIB HILL, SUDAN—VIEW OF MISSION FROM SOBAT RIVER.

FIRST MISSION HOUSE, DOLIAB HILL.

VIEWS OF OUR MISSION IN SUDAN.

THE COMING MAKERS OF THE SUDAN.

GROUP OF SHULLA GIRLS.

VIEWS OF OUR MISSION FIELD IN SUDAN.

of their own Mohammedan religion. Gordon saw the gathering storm. His own courage never wavered; but in seeking means to avert the catastrophe he did and said some things that appear inconsistent with his previous character and conduct. He proclaimed the Mahdi Sultan of Darfur, allowed the slave trade and begged for Turkish as well as British troops to protect Khartum. A great sympathy for him and those with him was aroused in England, the Government was much criticized and at length an expedition under Gen. Lord Wolsely sent for his relief. Like Gordon's own mission, it was too late. It approached Khartum Jan. 28th, 1885; but already Jan. 26th, the city had been taken by the Mahdi's troops and Gordon had been killed. Just how, or by whose hand he fell we may never know, but he surely died at his post. Great regret was expressed at the time that the expedition had not arrived a few days earlier; but a very intelligent merchant whom I knew well in Assuan, a native and long a resident of Khartum, told me Gordon was surrounded by traitors who opened the city to the enemy and would have done so a week, or even a month earlier if help for the garrison had been approaching.

The Sudan has been reconquered, and Gordon's memorial, a college erected by the gifts of Christians, stands in Khartum, but the instructors in it teach Mohammedanism. May we not hope that ere long it may become a Christian memorial of the great Christian Soldier?

Note. The foregoing sketch is mostly condensed from Mr. Archibald Forbes' book, "Chinese Gordon."

Summer School of Women's Missionary Societies, Northfield, Mass.

By Mrs. W. C. Hutchison.

TWENTY-FIVE years ago, Mr. D. L. Moody invited a few evangelical Christian workers, to meet him at his home in Northfield, Mass., for conference and prayer. The outgrowth of this meeting was a call for the first General Conference of Christian Workers in order—so the original call was worded—to wait for the blessing of the Lord upon the work.

More and more the inspiration that came from fellowship and contact with this great lay-worker was felt, and Northfield became the center of religious strength and influence; and the quaint old colonial town on the Connecticut has acquired world-wide fame as the home of summer conferences. From tiny beginnings these religious gatherings have become central points around which cluster the out-reaching branches of Christian thought and much Christian activity. The little town never rests. Schools, conferences, and camps from spring-time to snow-fall make a perpetual cycle. One said, "I could not visit America without coming to Northfield. I know nothing of New York City, but I know about this place of influence and spiritual power. Students in the colleges, young men and women from the cities, the mountaineer from the South, the boy and girl from rural New England, of all evangelical denominations, meet here. Every phase of Christian work and every stratum of social life has a representative part.

There is a Northfield spirit. Upon reaching the place you realize at once that it is not a pleasure visit, but that all these thousands of people are intensely in earnest about something, and you catch the spirit to profitably utilize every hour in hearing lectures, attending the Bible study and the numerous Conferences; and the busy pencils show that material is bein athered for future use and ref-

erence. The only registered representative though you be, as in the case of the writer, one does not feel isolated or strange. It is a comfortable atmosphere in which to feel at home. As one mingles with the crowd the conviction of the unity of the church, and the blessedness of the communion of saints increases, and one cannot but be inspired with hope and confidence in the great power of the Gospel. The very air is full of Christian cheer and acts as a tonic upon the faint-hearted and discouraged. Besides one learns much from this genial contact with kindred minds from many fields and many points of view and one thinks of the kingdom's business in larger terms.

This interesting place has been the scene of many inspiring and helpful gatherings in past years, but it is doubtful if any have been more far-reaching in happy results than the Third Summer School of Foreign Missions, which was held from July 17th to 24th inclusive. This school is an outgrowth of the Interdenominational Course of Study, and the United Study plan was the direct result of the Ecumenical Council held in New York in 1900. Prior to this there seemed to be a need and desire among the women of evangelical churches for a closer union and for more concise and practical information, especially in regard to foreign missionary work. The Committee appointed to formulate plans and methods were led into broad and comprehensive lines. A systematic course of study, comprising seven years, was carefully and prayerfully mapped out with such magnificent results that fourty-four Boards adopted this new and untried project and the course of study was eagerly taken up by local missionary societies in the United States and Canada. Very happily the women of our own church fell into line and have made a history of which none need to be ashamed.

The forenoon sessions were occupied with different branches or phases of Bible or Mission Study. The first hour daily was given to Dr Frederic Anderson, of Newton Theological Seminary, who gave a series of helpful talks on "Jesus as a missionary." Jesus was presented, first, as leaving Home; second, His identification of Himself with those he came to save; third, His missionary principles and methods; fourth, His counsels and demands; fifth, the church's only certain way to victory—every Christian a missionary. Following this Mrs. Helen B. Montgomery gave the lesson from the "Island World," of which she is the author and which is to be the text-book for missionary societies six months of the coming year. Too much cannot be said of Mrs. Montgomery's presentation of her subject. To be properly appreciated it must be studied, which will open up a new world of wondrous beauty and interest Mrs. Montgomery has no dull words. She has a clear, big brain and the sweetest, most spiritual personality, brightened by a literary sparkle that keeps the attention eager. The condition of these Islands, which are overcharged with sadness and wretchedness, is not too depressing, for Mrs. Montgomery peoples them with such types of lovable liveable humanity out of which jewels are made to adorn the crown of Jesus, the Lord and Saviour of the world.

If every missionary circle could have had an interested representative to hear the author of this book in her compelling and vigorous manner tell its story—a "study craze" would possess the women of our church, the lazy methods of the old-fashioned sleepy circle would be cast aside to meet the progressive needs and the most slothful would arise to the conception of the greatness and majesty of the movements of God among the nations, and the hopeful conclusion would be that many will sit up late for the study of this fascinating book. If eloquence is a compound of two things—an eloquent speaker and an eloquent audience—it could be said of the throng of hearers at Northfield, "This is an eloquent audience." The speaker confessed surprise at the steadiness of the company in the auditorium each day who kept their seats

without signs of jading in spite of heat and weariness.

Following Mrs. Montgomery's lesson, methods in mission work were considered and leaders were provided who had proven the efficiency of the plans they presented and discussed. The closing half hour was given to sectional work—the Study Class, the Women's Missionary Meeting, Training Class for Workers with Children, Best Way of Collecting Money and Missionary Literature.

At 4 o'clock Friday afternoon denominational rallies were held. A very enjoyable gathering of the families of Rev. W. D. Barr, Central Falls, R. I., Rev. Arny Biddle, Jersey City, Rev. McD. Henry, Providence, R. I., was held on the spacious porch of "Rustic Ridge Cottage." These families are enjoying rest and recreation in this charming place.

Reporting the Northfield conference begets a strong sympathy with the apostle who presented the eleventh chapter of the Hebrews," Time will fail to tell of all the earnest men and women who enriched the program o' this week of earnestness and devotion, but we cannot omit the missionary mass meeting Sabbath afternoon when seventeen missionaries in a three minutes talk spoke of the great need in heathen lands. Rev. Arthur Brown, author of a masterly work on the Phillipines, told of these Islands; Mrs. T. C. Bliss of her work in Micronesia. M. Schudder painted a vivid picture of her work in India. Mrs. Kumm, formerly Miss Lucy Guiness, (since deceased); Misses Swemer, White and Glenn; Mrs. Lawrence Kinston and other missionaries were among the interesting speakers. Nearly every mission from Micronnesia to the interior of China and the fastnesses of the Soudan were represented.

A large reception was given Saturday evening at the Northfield Hotel at which Sir Frederic and Lady Nicholson were guests of honor. Sir Frederic has been for many years a high official of the English government in India, where he has had a most distinguished career, and where he is widely known for his interest in philanthropic and missionary enterprises. He inaugurated the system of savings banks for the poor of India, which brought such a reformation that in recognition of the service he was knighted by Queen Victoria. He gave a very interesting address on Sabbath evening.

To Mr. D. L. Moody there was one spot at Northfield more beautiful than all others. Side by side, marked by simple granite stones with the appropriate inscriptions, the bodies of D. L. Moody and his beloved wife, Emma Revell Moody rests on Round Top. Amid such hallowed associations, mellowed by the rays of the setting sun each evening, special services were held for young women of whom a goodly number were present. The reception at Northfield hotel was also much brightened by their presence and helpful service. Miss Calder led them in an impromptu serenade to Mrs. Montgomery:

Here's to Mrs. Montgomery and her book!
Here's to Mrs. Montgomery and her book!
Here's to Mrs. Montgomery,
And we sing this little summary
Of our love for Mrs. Montgomery
And her book, book, book!

The registration showed present: Baptists, sixty-nine; Congregationalists, fifty-three; Presbyterians, forty-three; United Presbyterian, 1; Methodist Episcopal, forty-one; Dutch Reformed, twenty-two; Protestant Episcopal, eleven; Luthraen, five; Friends, four; Evangelical, one; undenominational, two; missionaries, seventeen.

Now that the conference is over and the duties and cares of a strenuous life have been resumed, memories of hours of inspiration and power, of quiet refreshing in Bible truths, will abide. The conviction is also strong that while there seems to be a multiplication of clamorous voices that call to worldliness and pleasure, there undoubtedly exists a desire to know and to do God's will, that His name may be known throughout the nations. Mrs. Peabody, the presiding officer of the Con-

ference, has well said in regard to this united effort in missionary circles.

"Thus far only a beginning has been made, but a beginning big with promise. The added dignity given to woman's work, the increased intelligence on the part of leaders, the demand for the best missionary books, the longing for training in methods of study, the beautiful fraternal relations of our Boards, the union of effort and prayer and sympathy, the optimism that results from a knowledge of the splendid work of others, the feeling of strength and courage from a sight of the great army instead of detached regiments, the blessedness of working as one family with our Father and Saviour,—all these fruits of united effort must lift up our hearts and strengthen our hands and quicken our feet in this service of the kingdom."

Xenia, O.

Study for the Month.

NOVEMBER—THE SUDAN

1. Life of "Chinese" Gordon.
2. History of the work in the Sudan.
3. Three typical schools in Egypt and their relation to the Sudan—(a) Moslem University, of Cairo; (b) Gordon Memorial College, Khartum; (c) American College, Assiout.
4. The hindrances in the introduction of the work and what has been accomplished.
5. Sketch of Gabra Hanna, a missionary sent by the native church in Egypt, now located at Khartum.

LEAFLETS FOR NOVEMBER.

THE SUDAN MISSION—ITS NEEDS. By Rev. J. Kelly Giffen. Price 3 cents.

Although this leaflet was written some years ago (in 1902) when the work was just begun in the Sudan, and necessarily contains a very meager account of the mission station at Dolaib Hill, yet it contains much valuable information about the district, the native tribes and the methods of work to be used in winning the natives to Christ.

BLUE BOOK OF OUR SUDAN RELIEF EXPEDITION. By Rev. Charles Watson, Corresponding Secretary of the Board of Foreign Missions of the United Presbyterian churches. Price 3 cents each.

This is the latest leaflet published, about the Sudan. Intended primarily for use in the Sabbath-schools, it is a mine of information on the topic for this month's study, for it contains thirteen chapters, treating of such subjects as a history of the people of the Sudan, the siege of Khartum and General Gordon's heroic death, Dolaib Hill, Shulla customs, a full account of each of the missionaries and a list of these just sent out, etc., etc. A map showing the location of the United Presbyterian mission fields in Egypt, India and the Sudan, and many illustrations add much to the attractiveness of this booklet and questions at the end of each chapter will prove useful to the Junior society.

Order of Miss Elizabeth Caughey, Literature Secretary, Otto, Pa.

The Foreign Mission Report can be secured from Dr. Charles R. Watson, 921 Witherspoon Building, Philadelphia, Pa., free.

Those wishing a full history of the Sudan Mission as given in the Foreign reports can refer to the reports of 1901, 1902, 1903, 1904 and 1905, from the beginning of the Sudan Mission. The Missionary Society may have these reports in their library, or Dr. Watson might be able to send the file of 1901, 1902, 1903, 1904, 1905 with 1906 report. A history of Assiut College is given in the report of 1905, beginning on page 64 under Egypt.

"The Egyptian Sudan," by J. Kelly Giffen, D. D., needs no mention here, probably every one taking part in this program has already read this book. If there is any exception that missionary society should immediately send for this book; it is interesting and original. The author has a way of telling the story that is his own. For the Egyptian Sudan send to U. P. Board of Publication, 209 Ninth street, Pittsburg, Pa.; price $1.00; postage, 10 cts.

Editorial.

"Look up and be glad ! Our Father knows all about it, and He has promised help for today and all the days, and His promise never fails. He is leading us in the right way; and, if we but hold fast to His dear hand, no harm can come to us. Soon the darkness will be over, and just beyond we shall see the beautiful sunshine, and brightness and glory shall be ours forever."—A. A. M.

God in His inscrutable plans, often introduces into human lives some element of discomfort, unrest or suffering—a thorn in the flesh cannot be plucked out, a burden that must be borne, a daily cross not to be laid down. Some souls thus dealt with chafe against the trial; they contend with it till their sensibilities are lacerated by its cruel edges, and their hearts become morbid and bitter. They make its pressure one long and perpetual pain and poison. Others, recognizing the trial as heaven sent, and therefore not to be escaped, accept it, not with joy indeed, but with meekness; and though it press hard and sharply, they wear it with a sweet patience that, day by day, enables them to carry it more easily. It even becomes the source of an inward development, comes the growth of a grace which at last proves to be the crowning character—the special quality which, rounded out to perfect symmetry, reflects the beauty of heaven.—Selected.

October the Month of the Ingathering.

Everything in readiness, missionary societies will universally adopt the new change of time for bringing in their annual Thank-offering. The beautiful provision God has spread over this land during the year, providing blessings in the natural word, beautiful as well as wholesome, requires each one to "seek His courts and bring an offering," of gratitude and thanksgiving.

Upon the Thank-offering taken during the month of October depends largely our increasing work. If it were not for the large sums brought into the treasury at this time, a sum gathered so quietly and impressively from all homes where the Thank-offering has been preserved with love and thoughtfulness, there would be a limitation to the plans of the work under the management of the Women's General Missionary Society.

If in any instance an individual or society, fails for any cause to present their offering at the appointed time, may it be well understood that the opportunities extend until the closing date next June. Do not though avail this opportunity to neglect, yet more urgent still do not fail to enjoy this blessing some time during the year, thereby enriching your own soul and enlarging the work so imperative in its laborers.

Oh women of the United Presbyterian church ! Ye are blessed above measure; the church in America has seen the outstretched hands of India, Egypt and Sudan; the waiting multitudes in the cities at home and in the southland, every where blessings has followed the labors of the women contributing to the spiritual and financial growth of our church, as they have answered these calls. May there be no diminuition because of the change in time of taking the Thank-offering.

"GIVE UNTO THE LORD THE GLORY DUE UNTO HIS NAME ; BRING AN OFFERING AND COME UNTO HIS COURTS WITH THANKSGIVING AND PRAISE."

The Egyptian Sudan.

No denomination in their undertakings in Christian missions has enjoyed greater

privileges and successes than our own United Presbyterian church in the fields assigned to it. For fifty or more years special prominence has been given to the place our church has occupied in the "land of Pharoahs." We need to appreciate more fully the importance such a field is to our church. During the half century of signal growth and prosperity in Egypt there has been in preparation a native ministry whose foundations were early laid by our pioneer missionaries. Their conception of missions contemplated results far in advance of what the church was able to understand, and required on their part the rarest judgment to accomplish.

A self-supporting, self-directing native church is now budding forth as the results of this large foresight of the early missionaries operations. The results of these years has attracted the attention of many, sympathetically, others critically, but united in generous commendation of the methods and results of thorough mission work. The wide influence of our mission is shown appreciatively by many correspondents and travelers, and has been of financial benefit in many instances. Egypt the center of so much to induce foreign travel provides for our mission there the most distinguished recognition of the high class work being done in educational advancement. The annual reports of our Egyptian missions afford us great information as well as inspiration of the developments of this enlarging field. An increasing knowldge of the field is necessary at home for the welfare of the work broadening.

This number of the Women's Missionary Magazine is the first one giving an entire study to the EGYPTIAN SUDAN MISSION. Space is inadequate to contain all the interesting and profitable study we might provide for it. Our program comprehends more than can possibly be undertaken in one session. The forward movement of the church at home to occupy this new field has its inspiration in the NATIVE CHURCH, the fruits of pioneer missions in Egypt. Most significant is this progress, and it is commended to the church for reading and study. The history of the Egyptian mission is one our church at home must know to appreciate. An increasing acquaintance must awaken a larger responsibility. Those aside from our own denomination marvel at the opportunities awaiting the United Presbyterian church in Egypt, and its new field the EGYPTIAN SUDAN.

Doctor and Mrs. H. T. McLaughlin, together with Rev. Ralph E. Carson and wife, were the first foreign missionaries to enter the Sudan in interests of United Presbyterian missions. Doctor and Mrs. McLaughlin have been in homeland during the past year. In company with new missionaries they are now on their return journey to the Sudan. Rev. Albert McCreery, graduate of Xenia Seminary 1906, Mr. Tedrick, of Tarkio College, a missionary agriculturist, and Miss Hannah McLean, of Carnegie, are others who will help on the work in our Sudan Mission.

Also of interest and importance is the new building to be erected by the Juniors, for which the special Junior work of coming year invites interest and support.

The needs are increasing with the opening of the field. We are equal to it if we give ourselves in intelligent and prayerful sympathy. The closing sentence of the article "Khartum—The Strategic Center of Africa" concerns the interest of the United Presbyterian church above any other people. Will we move on to Khartum giving our sons, our daughters, our means and our prayers? WILL WE?

The Missionary Review of the World, September Edition.

"Egypt—Dead and Alive," by Delevan L. Pierson, one of the most noteworthy articles relating to Egypt that has appeared in any missionary periodical, particularly so because the writer has been the tourist himself viewing the field critically and sympathetically.

This interesting article contains much of importance and gratification to the

membership of the United Presbyterian church. The army of missionaries he refers to, includes very largely our mission —"who by example and precept are holding up before the people Jesus Christ the Saviour of the world." He says, "the most impressive sight we saw in Egypt (after writing of its historic wonders so graphically,) was the magnificent work in Assiut, conducted under the auspices of the United Presbyterian church of America. Here stands a fine large hospital built through the efforts of Dr. V. M. Henry. Its one hundred and fifty beds are filled with Moslems, Kopts and other patients, who travel many miles to be under the skillful and sympathetic care of Christian physicians and nurses."

"No one who is at all familiar with the filthy conditions of Egyptian peasant houses, and the ignorance and barbarity displayed in native surgery and treatment of diseases can question the great blessing that such a hospital offers to thousands of sufferers. . . . the medical arm of mission is able to open doors which have resisted all other efforts. It is not easy work."

Dr. Henry, he writes, is grievously burdened with the multitude of calls which over tax his strength. . . . "The Egyptian assert that Assiut graduates are better both in intellectual training and in moral caliber than those of government schools."

This favorable mention also profusely illustrates our work, also the institutions referred to have prominence we should apprceiate. The Missionary Review is authentic in all its productions. We have heretofore urged the value of this periodical upon our readers. The student of missions in general has no such source of information as found in the Missionary Review.

An Appreciation.

Words of encouragement and appreciation are as "apples of gold in pictures of silver" coming from those who estimate the improvement of the MAGAZINE as worthy of such mention. The following we modestly spread upon our pages in grateful acknowledgment of the influence it has upon the responsible labors assigned to the Magazine Committee by the Women's General Missionary Society, whose servants we all are in behalf of the great missionary cause represented in Christian missions:

MY DEAR MRS. HUTCHISON:

Our Magazine in its new dress looks extra fine and I want to tell you so. The July and August numbers—EXCEPTIONALLY STRONG in reading matter to say nothing of the engravings, etc.

We speak of it often in our missionary society but fail to pass it on to Xenia headquarters.

Thanking the whole "outfit" for our interesting and helpful Magazine,

I am as ever,

Your friend,

Mrs. HERVEY BELL.

Washington, Iowa.

The following is from the CHRISTIAN INSTRUCTOR.

The Women's Missionary Magazine.

This well-known and highly esteemed Magazine of the United Presbyterian Church in the August number enters upon the twentieth year of its existence. We heartily congratulate the Magazine Committee on their marked success in this new experiment in magazine literature in our church. There were many misgivings at the time it began its career, as to what would be the result. There were many results to be overcome, and its managers were inexperienced. But giving their time, their labor and their thought without price, they have made steady progress, and this number is a magnificent one in matter and make up, and is worthy of the women's work which it represents. May its twentieth year be even more successful than any in its past history.

Grateful thanks for the good will so beautifully expresssed in these words; its helpfulness is much appreciated by the Magazine Committee.

Mrs. N. Wylie Stevenson, General Secretary of Junior work, has suffered a great loss in the death of her much esteemed brother, Mr. Thomas Sproull McKee., who passed away suddenly on the

first day of September. Mr. McKee has been connected with the missionary institute at Nyack. His early purpose in life was to be a missionary to foreign fields, ill health preventing he sent one as his representative and found his own work useful at home. Mrs. Stevenson had scarcely recovered from a severe illness which had overtaken her at Dayton Convention. The departure of this precious brother is a sore loss to Mrs. Stevenson. His life and character enables her with remaining family to rejoice in his abundant entrance into life everlasting.

Miss Margaret McLaughry, recent editor of Junior Missionary Magazine, and known to our readers through the editing of prayer calendar for one year, also at several times contributing valuable articles to our columns, has accepted a responsible position in Tarkio College, to teach English and History. Miss McLaughry was a teacher in Westminster College for several years, retired on account of ill health. During past year with a sister she has been in Europe traveling and studying and is eminently qualified to do any work she undertakes. Tarkio College may be congratulated with the addition of one so efficient to its faculty.

Miss Lizzie McCahon, missionary for 31 years in India, is at her home in Cannonsburg, Pa., on a well-earned furlough. Miss McCahon will be welcomed by all. We wish for her thoughtfulness on part of eager people in their demands upon her time and strength.

Important Notice.

The outlined program for mission studies during the year 1907 will be published in the November Magazine.

M. E. M.

THE BOOK-SHELF.

THE CHRISTIAN CONQUEST OF INDIA. By Bishop James M. Thoburn. Price, cloth bound, 50 cents; paper-bound, 5 cents net. Edited under the auspices of the Young People's Missionary Movement. New York, Toronto.

This is another volume in the series of the Forward Mission Study Courses. It is an instructive, practical text-book exhibiting the chief points in the history of evangelism in great India, and is intended obviously, not as an exhaustive treatise, but as a popular volume to be used by young people in classes formed for the study of missionary enterprises.

The name of the author who has been for forty-six years engaged in Christian work in India is a guarantee that matters will be discussed intelligently, fairly, earnestly and piously. The country of India, its secular history, its inhabitants and their false religions are considered. Then follows an account of the entrance of Christianity and of its pioneers in this land; while succeeding chapters deal with Missionary Agencies Problems, Results. One excellent feature of the book is the appending to each chapter of a number of review questions by which the reader may test his recollection and apprehension of the matters under treatment. There are also good appendixes, giving useful tables and lists. The little volume is lofty in its aim and worthy in its content.

CHRISTIAN MISSIONS AND SOCIAL PROGRESS, Vol. III; By Rev. James S. Dennis, D. D. Price, $2.50 net. Published by the Fleming H. Revell Company, New York, Chicago, Toronto.

This is the final volume of a noble work begun nearly twelve years ago by Dr. Dennis of the American Presbyterian Mission, Beirut, Syria.

It is difficult to express with moderation the satisfaction one must feel in the contemplation of this completed treatise, a contribution of permanent value to the literature of the great Gospel Cause. This third volume is occupied with a continuation of Lecture VI, which had been begun in volume second. The topic is "The Contribution of Christian Missions to Social Progress," and is, naturally, a summing up of the entire import of the work. We are directed to consider "The Results Tending to Develop the Higher Life of Society," "The Results Touching National Life and Character," "The Results affecting the Commercial and Industrial Status," "The Results of Social Value Traceable to Reformed Standards of Religious Faith and Practice." Each of these general heads has under it numerous subdivisions, and the entire subject is amplified in a way most satisfactory to the earnest student who desires more than a mere superficial information. The writing-style of Dr. Dennis is logical and lucid; while the complete character of the

work is such as to render it in its distinct line a veritable treasure-house of erudition. Many pictures of interest and value are included in this volume, as are also a thorough Index and a select Bibliography of Recent Missionary Literature. The latter would prove particularly helpful to those who are choosing a Missionary Society Library. But any arranging lists for that purpose would do well to consider the wisdom of adding this exhaustive production of Dr. Dennis. The book is well bound and satisfactorily printed, virtues comparatively small, but virtues nevertheless. M. H. W.

Why Change in Time Taking Thank-offering.

The Thank-offering Secretary by request prepared for this report the following reasons for making a change in the time of holding the "Ingatherings" of Thank-offerings.

1—For two or three years societies in different parts of the church had been urging the change from Spring until Fall.

2—Some societies had made the change and found their offerings largely increase.

3—One entire Presbyterial by a unanimous vote of its societies had already decided upon the month of October as the time of holding the "Ingatherings."

4—Many societies have to contend with bad roads in the Spring months which prevent a full attendance at the annual Thank-offering services.

5—Many societies have to put forth strenuous efforts in the Spring to help "raise the congregational quota" before the close of the church year, which very often depletes the Thank-offering fund.

6—The change will enable all societies to report their offerings for each current year in the statistical blanks, instead of the offerings of the previous year as in the past.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

MOTTO:

"Only one life, it will soon be past,
Only what is done for Christ will last."

Secretary, Mrs. N. L Wallace, Glenosborne, Penna.

OUR SPECIAL WORK.

The support of
Miss Sue Cooper White, Pasrur, India.
Egypt to be supplied.
Miss Anna L. Torrence, Los Angeles, Cal.
Miss Christianita Totten, Henderson, N. C.

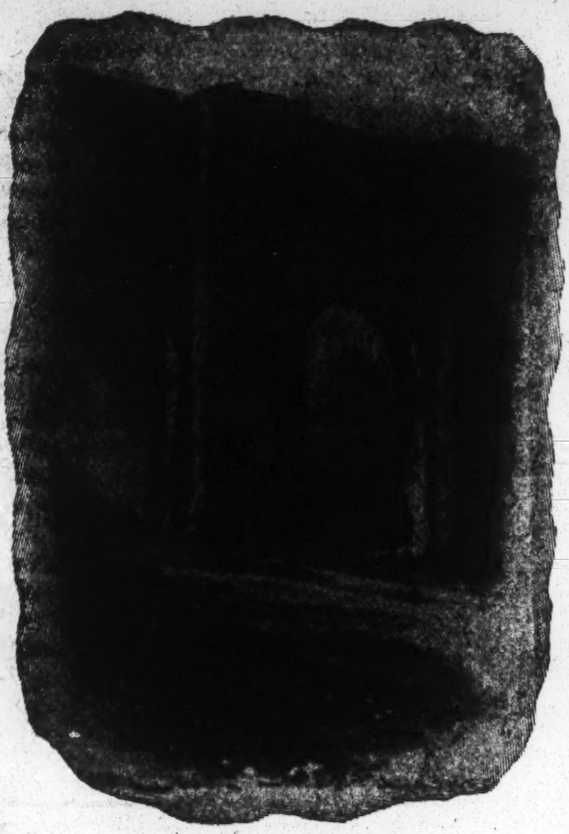
"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

"Be strong.
We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift,
Shun not the struggle; face it, 'tis God's gift."

"Fear God, and work hard,"—Livingstone.

"I will do my duty or die at my post." This was the life of the great General Gordon, and as we see him at Khartum, we realize what it cost to be true to this purpose, as, "Alone, unaided by any other human life or sustained by any human sympathy, the Christian soldier did his duty unto death. It was a life and death of magnificent power. I believe I will hardly be contradicted by any when I say that this was the power that drew that army for years across that great desert at a terrible cost of human suffering and life. There may have been other forces at work, but all together would have failed without the drawing power of this consecrated life and this unselfish death, moving upon the hearts of his fellow-countrymen.

Egypt deserves her share of credit and glory; but Egypt without England would have been helpless



WHERE GENERAL GORDON FELL.
(THE OLD PLACE AT KHARTUM.)

because there was no patriotism, no national self-respect to sustain her and no material gain to move her. Without England, Egypt would have given up the struggle long before any successful issue was reached. Neither would the desire for gain have animated England in this long weary struggle with the desert. Gain, I believe will eventually come to England; but the vindication of her national respect, because of Gordon's death, that was the highest motive and the real power which, as a magnet, drew England unwillingly on to final triumph in the Sudan.

In view of this, Gordon's death has a new and precious meaning, "Blood goes by quality" rather than "quantity," and the blood of Gordon has done more, perhaps, than that of all others in making restitution to the poor people of the Sudan.

I think Gordon must have felt something of this when he willingly laid down his life, though he might have saved it, and it adds sacredness to the place where his life was poured out, and it puts a halo of glory about his death, as alone he trod the death vale, very closely in the Master's steps, and we can almost hear him say in the Master's own words: "Father forgive them for they know not what they do." "Whosoever shall lose his life for my sake, the same shall save it."

Rev. J. KELLY GIFFEN.

The Work of our Young Women's Missionary Society.

Feeling that the call of God was growing more imperative for workers in the fields, which were lying white for His harvest, and realizing that the education and training of His younger servants was the surest way to provide these workers, our Young Women's Missionary Society was organized in April, 1896. Our purpose has been largely the study of the needs of God's work at home and abroad and how the talents and means we possessed might be best used for its furtherance. Our banding together has indeed been blessed of our Father and the eyes of many have been opened to the importance of the work and their ability to help.

Early in the history of our organization we undertook the support of a girl in India and though at times our interest in other directions may have waned the funds necessary for her support have been promptly raised. Our idea has been to train a teacher who might represent us in the work among the women but although we have been interested in three different girls God has had different plans for each of them. We recently received word that our third girl had married a native minister and entered a home of her own. We are glad that we have been instrumental in training her to fill this important position and still remember her in our prayers though she no longer needs our financial support. We expect to have another pupil assigned to us shortly.

In our monthly meetings which are held at the homes of the members we have studied our own mission fields in Egypt and India, the most important fields of other churches, biographies of successful missionaries, our Freedmen's work, work among the Indians, hospital and settlement work in our cities. As far as possible we endeavor to follow each meeting with some practical work. For instance finding after our study of the work among the Indians that pictures were acceptable we collected a number of pictures and expressed them to the workers among the Warm Springs Indians.

Following our meeting on hospital work at which we were addressed by a hospital worker we invited a number of the young people to assist us and held short

Sabbath afternoon prayer and praise services at the hospital.

It is our custom to hold a "shower" early in December for the benefit of the patients at the Home for Incurables and distribute the gifts to these sufferers at Christmas time. We have a number of warm friends among the patients. We entertained about forty children from the Settlement at a picnic in the park, calling for the children, providing lunch and amusement and taking them home again.

Our Thank-offering which we send to the Women's Board stands near the top of the list in our Presbytery. Once a year we hold an open meeting to which all friends of the society are invited and the work we are doing is explained. Every summer we conduct a boat excursion to Milwaukee which is a great social and financial help to us.

We have been blessed in having the presence of many missionaries, who have brought to us fresh enthusiasm and zeal and whom we have warmly welcomed and entertained. God has bound us to the foreign field by one of our own members' Margaret Wilson, who has given her life to His service among the people of India. May others of our members hear and answer if God should call them to this service and may all our lives be dedicated to Him to use either at home or abroad. This year the women of our Presbytery have undertaken the support of a missionary in India and our society has contributed their full share toward the required amount. May God bless the work of the young women and as their ability is coming to be recognized may He increase their power and willingness.

LOU BROWN,
Second U. P. Church, Chicago.

Echoes from the Mission Study Conference.

New Wilmington, Pa., Aug. 17-27, 1906.
MRS. MARY CLOKEY PORTER.

First things are always of intense interest, especially the first things in church work to church workers. The United Presbyterian young people—and older ("young") people as well—are ever on the alert for inspiring things to help them in their service of their Master. Hence the first Mission Study Conference which was held at New Wilmington, Penna., August 17-27, 1906, was of the deepest interest to all who had the high privilege of attending it.

Notwithstanding that this first conference was not heralded by trumpets or horns, or by extensive advertising in the church papers, the attendance numbered over two hundred.

A SUCCESS.

From every view point, whether spiritually, mentally, physically or socially it was truly a success,—"so say we all of us."

It was helpful SPIRITUALLLY, because there was nothing omitted by the promoters of the movement and by all who took part on each day's program, to make it such.

It was helpful MENTALLY because the instruction given at every session was of the highest order and indicated the careful and prayerful preparation given by the large number of the very best instructors present.

It was helpful PHYSICALLY because the afternoon recreation hours were spent in croquet, tennis, walks or drives. The happy laughing voices of older and younger that echoed from all parts of the beautiful town of New Wilmintgon, gave abundant proof that the spiritual and mental exercises of the mornings served to give fresh zest to the physical exercises of the afternoons and vice versa.

It was heplful SOCIALLY because of the pleasant greetings morning, noon and night of congenial friends and co-workers on the wide porches and in the spacious parlor of the Hotel McCreary, of the more formal reception given on McKinley Heights—(the location of the-to-be-new Westminster College,) and of the delightful informal teas and dinners given in the hospitable homes.

The exact enrollment of the Conference as given was 252, the large majority being from Pennsylvania. Other states represented were New York, Massachusetts, Ohio, Indiana, Illinois, Missouri, Michigan and Georgia. There were ten missionaries present. The details of the Conference program and extracts from addresses given very fully in the church papers testify to the "feast of fat things" served to the eager attendants.

All can be assured that this year's feast is but the fore-runner of even greater things one year hence. When we trust the enrollment will reach at least four hundred.

It should be clearly understood that all instructions given will center around Mission Study.

Mission Study conducted by experienced instructors supplemented by conferences on methods and classes in Bible study, should prove a power in the future of our

United Presbyterian church. Every member should give to this movement his or her unlimited sympathy and prayers.

The text-book for study this year is "The Christian Conquest of India" by Dr. Thoburn. Let every Young People's Society plan to have one or more classes organized for study this coming fall and winter.

If you KNOW—you will be interested.
If you KNOW—you will pray.
If you KNOW—you will give.
If you KNOW—you will serve.
If you KNOW—you will go.

Items and Methods.

Prayer Covenant.

As the Second Church, Chicago, Young Womens' Missionary Society held no meetings during July and August, the President wrote out a "Prayer Covenant" in which each one signing it pledged herself to spend at least ten minutes a day in prayer for her society and the mission cause. Each one signing it turned up the paper covering her signature and when all who wished to sign it had done so the paper was sealed and remained sealed until after the September meeting. An excellent plan for maintaining interest during the summer vacation.

It has been suggested that it would be an inspiration in the work and a help in preparing for the meetings if every young woman would have a note book in which to jot down mottoes, favorite texts and quotations of missionaries. In a short time a valuable book may be compiled just from one's reading.

This is the time for "rally day" in church work. Why not have such a day in the Young Women's Missionary Society and try a "guest meeting"? Every member invites a guest to attend the meeting with her, a good program is given and at its close the object of the society is explained. Then follows the social hour during which the guests are cordially invited to become members. This has been found successful by some societies.

We are glad to welcome to our ranks a new society which has recently been organized at Cedarville, O., with twenty-four members.

Thank-offering.

Where The Thank-Offerings Go.

Recitation for eight Juniors. By Mrs. John A. Wilson.

1st. I'm thankful for my happy home
And for my parents dear,
Lord use my gift some homeless ones
To shelter and to cheer.

2nd. I'm thankful I can go to school:
For this, oh Lord, I plead
That, by my gift, some heathen child
May learn Thy word to read.

3rd. When pain and sickness come,—I'm glad
Of our great doctor's skill:
My off'ring I would like to go
To help those who are ill.

4th. What joy I feel, when e'er I think
That Jesus died for me;
I give my mite to send the news
To lands across the sea.

5th. I'm glad I live in this dear land,
This land of liberty.
A church in every Western town
Is what I'd like to see.

6th. I'm glad that slav'rys wrongs are o'er,
The black man now is free:
My off'ring use that he may learn,
About Christ's liberty.

7th. I'm glad that when I pray, I ask
No priest to intercede:
Our countries poor Italians
My help most sorely need.

8th. I'm thankful I don't have to live
In wigwams, and I know
The school for Indian children
Is where my gift shall go.

All. We bring our gifts to our dear Lord,
Because we love Him so,
And pray that by them others, too,
May learn His name to know.

A Thank-offering Message.

What should the young women do for the Thank-offering of the Women's General Missionary Society? This practical

question is one that every young woman should ask herself and should seek for a practical answer. From the spiritual point of view much might be said about the reflex influence of giving gifts of gratitude to God upon the giver, and the blessings which flow from the aid thus given the missions.

But in this letter we will answer the question more especially from the business view point.

The Women's General Missionary Society is the only direct agency in our church that has for its special object gospel work for women and children in our own and foreign lands.

It is the one organization to which the General Assembly has given the care of this special work. It is the one society of which every Young Women's Society is a pledged auxiliary. It is the one agency that supplies these societies with helps in their work for missions. It, more than any other organization, gives special attention toward the education of the young women of the church in the knowledge of missions. It is the one society in which all departments of its mission work depend upon the help of the Thank-offering for support

In view of these facts—"What should the young women do for the Thank-offering?" is a pertinent question.

1. Our young women should order from Miss Elizabeth Caughey, Otto, Pa., our Literature Secretary, all the leaflets bearing upon the work of the Women's General Missionary Society and become well informed in regard to the work they are called upon to help support.

2. They should seek to know the actual needs of every mission field for which they are partially responsible and adopt plans whereby they can help to meet them.

3. They should seriously consider how they can use their time, their talents and their means to the best advantage in this work for the Master.

4. They should conscientiously and prayerfully set apart one tenth of their income, (which belongs to the Lord) and pay it regularly into His treasury.

5. They should "count up their blessings" day by day and by contrasting their Christian privileges with their sisters living without the gospel, stir up their hearts to thanksgiving and praise to God for His blessings and prove to Him their gratitude with liberal offerings.

6. The urgent calls from year to year or an increased number of workers in our mission fields should come home with power to their young hearts and prompt each one to prayerfully ask, "Lord what will thou have me to do?" and then watch for an answer and seek to carry out God's will.

Sincerely yours,
Mrs. MARY CLOKEY PORTER,
Thank-offering Secretary.

"Line Upon Line."

The recommendation of Des Moines convention in reference to the holding of "Ingatherings" is as follows:

We recommend that societies , as far as possible, take up their Thank-offerings hereafter, during the first week in October and that Presbyterial treasurers send the entire Presbyterial Thank-offering, if possible, in one check to the treasurer of the Women's Board before November twenty-fifth, in order that the offerings may be placed on deposit by December first and that the interest accruing to the same between December first and the convention of May 1907, (when the offerings will be reported by the Presbyterial delegates,) be used as a contingent fund to help meet the expenses of the Thank-offering Department of the Women's General Missionary Society.

Important Notice

To Presbyterial Thank-offering Secretaries.

The blanks for congregational Thank-offering reports are ready for distribution and will be furnished free of cost to all Presbyterial Thank-offering secretaries. Each secretary should order a sufficient number to supply every congregation in her Presbyterial with one copy. Congregational Thank-offering secretaries are expected to carefully fill out these blanks as soon as possible after the Thank-offering Ingatherings have been held and send promptly to their Presbyterial Thank-offering Secretaries. From these blanks each Presbyterial Thank-offering secretary is expected to make out her annual report and send to the General Secretary, Mrs. M. C. Porter, 15 Marshall Ave., Allegheny, Pa. A circular letter will be sent out during October to the Presbyterial Thank-offering secretaries giving further instructions. As we have to depend upon the July number of the Women's Missionary Magazine for the addresses of said secretaries, each one is hereby requested to see if her own personal address is therein correct. If not, will she PROMPTLY send her full ad-

Treasurer's Report for July, 1906.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIAL.	Foreign Missions.	Foreign Schools	Foreign Salaries	Home Missions	Indian Missions	Freedm'ns Missions	Junior Special	Church Extension and Parsonage	Minister'l Relief	Paymnt on Parsonage Loans	Returned on Loan Investments	Home for Missionr'y Children	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Memorial Hospital	Women's Asso. Work: Home for Aged People	Contingt Fund	Life Membership Fund	TOTAL.
Albany																		
Allegheny	122 00		78 00	85 00		28 00	23 00											336 00
Argyle							25 00											25 00
Arkansas Valley	1 00		41 00				16 00											58 00
Beaver Valley	77 00		175 00	33 00		15 00			5 00				15 00		8 00			328 00
Cedar Rapids			75 00		5 00		3 00		2 00									85 00
Chartiers			199 00	15 00	2 00		32 50	3 00	12 00				10 00	10 00	10 00			298 50
Chicago	100 00																	100 00
College Springs																	10 00	10 00
Concordia	25 00																	25 00
Detroit				11 00			5 00											16 00
Frankfort				15 50														15 50
Illinois Central	10 00		10 00	5 00		5 00												30 00
Illinois Southern	16 00			14 00	14 00	2 00		4 00	1 00			1 00	1 00	1 00	1 00			55 00
Iowa Northwestern						9 00												9 00
Kansas City			17 75															17 75
Kiskiminetas	20 00		5 00	27 00		6 00	3 00											61 00
Lake	19 00			2 00														21 00
Los Angeles				7 00		25 00			8 00									40 00
Mansfield			11 25															11 25
Monongahela	69 00		195 00	202 00	27 00	100 00	5 00	7 00	10 00				28 00		52 00			695 00
Muskingum	10 00		60 00	25 65		13 35												109 00
Ohio First	12 00		125 00	8 00		12 00												157 00
Omaha			22 50															22 50
Pawnee	5 00				4 00	13 00												22 00
Philadelphia	28 00			5 00			6 00	18 00										57 00
Pittsburg																		
Princeton	30 00			5 00			2 00											37 00
Puget Sound			25 00															25 00
Rock Island	10 72			8 00		8 00		8 00										34 72
San Francisco			32 50			8 00												40 50
Westmoreland	62 00		17 00	35 00														114 00
Wheeling	10 00			10 00														20 00
Mr. and Mrs. G. M. Paden			50 00															50 00
Interest on Investments	240 00			37 50						148 06						52 50	30 00	360 00
Moline, Ill										85 80								148 06
Sioux City																		85 80
Brinton Ave. Cong,, Braddock Pa										55 50								55 50
10th U. P. S. S., Phila			125 00															125 00
Norris Square S. S., Phila			125 00															125 00
Refunded	2 00																	2 00
Chartier's Cong											50 00							50 00

Mission Study Class, First Church, Allegheny	25 00																			35 00
Ewing, Neb.												20 44								20 44
Springfield Mo.												42 00								42 00
Homestead, Pa.												277 50								277 50
Golden, Ill.												13 88								13 88
Dales Memorial, Phila.												140 00								140 00
DuBois, Pa.												86 55								86 55
Riceville Mission, Tenn.						8 00														8 00
Crawfordsville U. P. Cong.				107 00																107 00
Semi-Centennial Com.				†1030 00		100 00														1130 00

traces of sin plainly evident. She said she was sick and tired of the life and wanted to leave it. After a few visits there was a change, she seemed much broken and would weep and lament over her state when we read and prayed with her. As soon as arrangements could be made I brought her home with me and kept her two months, then her intention to give up that life seeming sincere, I placed her in a Home where she will be taught some sort of work whereby she can earn her living.

I wonder if any of us have an idea of what the dear Lord suffers with and for the poor lost lambs. In her experience I had a new revelation given me of the suffering sin brings, physical, mental and spiritual, the fight is, and for a long time to come will be, a fierce one. May I ask your help in prayer that she may come off more than conqueror? "To this end was the Son of God manifested that He might destroy the works of the devil." O! friends, when the battle has been fought and won think what it will mean to her and us.

All to meet in plains of glory,
All to sing His praises sweet;
What a chorus, what a meeting,
With the family complete.

Blanche Dickson Nicoll gives items from Murree, India:

It is rather difficult to find as much to write to you about that will be of interest while we are in the hills as when we are on the plains, but I want to tell you of a little incident which I saw the other day on the street, while on my way to attend prayer meeting at the church, which will give you some idea of the extreme poverty of the Indian people.

In the first place I will tell you what some of you doubtless already know that the people of this country use 'ghi" *i. e.* clarified butter for their cooking instead of lard They use a great deal of it, for the more of it they can put in their food the better it tastes to them.

I met two men carrying old oil tins filled with "ghi" on their heads and by accident one of them stumbled and spilled a part of his precious burden. Just as I was passing one of the low caste men who sweep the streets was busily engaged in gathering up this liquid grease out of the dirt of the street, evidently intending to have an unusually good supper that evening, with a piece of paper in his hand he was scraping together and gathering up the muddy fluid and putting it into one of his shoes. When one shoe became full he calmly kicked off the other one and began filling it also. As the street there was not paved, be of course gathered up a liberal supply of dirt with his "ghi," but a little dirt more or less is of no consequence to one of his standing. He probably knows nothing of Christ and a better life and do you know dear friends that there are thousands yet in India who have never heard of Jesus?

Immediately following the great San Francisco earth-quake an appeal went forth to the church and to the world for aid and how it was met? Hundreds, thousands, yea even millions, of dollars were given gladly and willingly to help to relieve the hunger and suffering of the distressed city. Why was it given? Because your brothers and sisters there were suffering and without homes. We praise God that you did it and that lives were saved and hungry children fed.

But brothers! sisters! Do you realize that here just across the waters there are hundreds and thousands dying daily and that it is their never dying souls that are famishing for the Bread of Life? You gave to the California sufferers and again I say "Thank God that you did." But have you ever given as much to help save one immortal soul in darkened lands from idol worship and eternal death? You would gladly share your last morsel with a hungry brother. Have you the willingness to deny yourself a few ribbons, hats, etc., or a bit of ease and luxury to help save the souls of a heathen nation, of a God-less nation, who like ourselves were made in the image of God and are called to sonship with Christ. Fathers have you sons who can go? It is but giving to the Lord His own. Mothers have you daughters who are enjoying the luxury and comforts of home and who could come and tell these poor, ignorant women in the zenanas of the love of Jesus, if only you would open your heart to the Lord and say, "Here Lord, I give you my most precious treasure."

Oh! If you only knew the ignorance and the sin, black, unvarnished sin, and the misery in which the multitudes live, would you not feel ashamed of your selfishness and cool indifference and would you not give of your means, of your love, of your prayers, yea and of your lives to help evangelize this dark land of India? Give! Pray! Come!!!

Flora J. Jamison writes of Sialkot Girls' Boarding School:

A day in school now is enough to make one realize that it requires more patience to do the work than it did during the winter months. At present we have 162 boarders in the Sialkot Girls' Boarding School. All except some of the smallest girls are professing Christians, but how eagerly we watch any growth which we see. Many times our hearts are gladdened, as we see them grasp the spiritual thoughts; but on the other hand, as children at home often disappoint us, these also do. For some reason, many of us expect to find a state of perfection among the Christians here, such as we do not find at home, and thus feel disappointed, which is unreasonable.

A few weeks ago three girls who had finished the school course appeared for the government examination. To-day how glad they were when the news came that all had passed! Who is not glad when success crowns his efforts?

In many villages it is hard to get the first little girl sent to school. No wonder, as they can't comprehend the need, and it means separation for ten months. In the fall one little girl came in. How homesick she was, and on a Sabbath morning ran off. When this fact was discovered, a servant was sent to search for her. She was found in her home sixteen miles from here. Her father, who had more ideas of discipline than most fathers here, started back with her that day. A very naughty little girl she is, and most surely an untamed one; but in her one can see what must be the condition of many more and comprehend a little how great is their need. We were so amused since, when she sent word for all her relatives to come in to school. How interesting to watch how they change and yet with many how slow the change is!

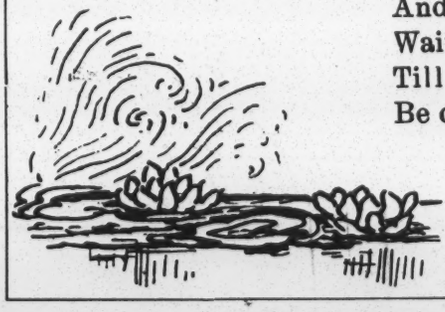
Africa Waiting.

They are waiting everywhere,—
Where the fields of earth are fair,
Where the rivers nobly run,
Where the blossoms seek the sun,
Where the hills rise, high and grand
Looking proudly o'er the land—
Waiting! Waiting!

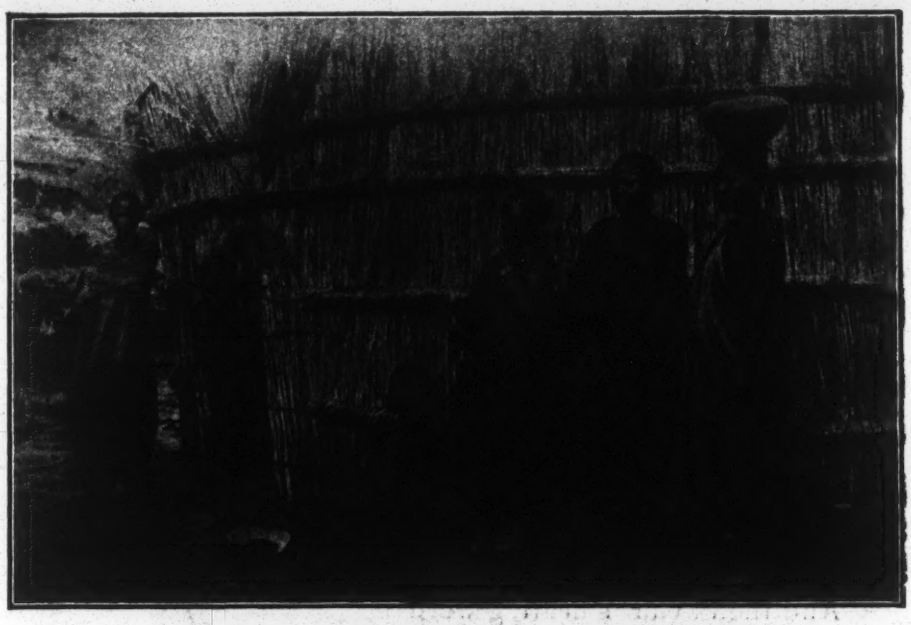
They are waiting in the wild,
Sick and weary and defiled,
And the Savior' s healing word
They have never, never heard;
Ever hungry and unfed,
Left without the living bread—
Waiting! Waiting!

For the happy beam of day
That shall chase their gloom away,
For the news, so glad and blest,
That shall set their hearts at rest;
For the peace we know and prize,
For the hope beyond the skies—
Waiting! Waiting!

Yet not voiceless or alone,
For their cry to Heav'n hath flown,
And the Master waiteth too,
Waiteth, ransomed soul, for you,
Till the life devotion sweet
Be outpoured at his feet—
Waiting! Waiting!



—*S. G. Stock, on Bishop Tucker's telegram, "Africa Waiting."*



HEATHEN WOMEN AT KRAAL IN BASUTOLAND.

EVANGELISTIC MEETING IN THE BASUTO MISSION.

Scenes from "Trials and Triumphs in Basutoland."

From Missionary Review. **French Protestant Missions.**